



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Ausonius: with an English Translation by HUGH G. EVELYN WHITE. Vol. II. London: William Heinemann; New York: G. P. Putnam's Sons, 1921. 367 pp.

This volume completes a good translation of the works of Ausonius in the Loeb Classical Library (A. J. P. XLI 298). The text is a pretty faithful reprint of Peiper's edition—even to such a spelling as *puerpura*, Epig. 66, 3. There are a few misprints: p. 48, 58, *abunda*, for *abundat*; p. 172, 2, *alvi*, for *alui*; p. 288, 7, *feceret*, for *faceret*; and the initial capitals should be restored to *Promoti*, p. 16, 40; *Probiano*, p. 38, 84; *Taurinus*, p. 46, 38. A couple of easy clauses are omitted, apparently by oversight: p. 233, 6, and p. 283, 11 (in *Sulpicia's* poem). On p. 29, n. 6, there is an odd expression: "*Sotadic* verse, which could be read backwards way." On p. 114 (Ep. 29, 21) the phrase '*tentis reboant cava tympana tergis*' might be compared with *Catullus*, 63, 21, *tympana reboant*, and 63, 10, *terga tauri . . . cava*. On p. 124 (Ep. 31, 2) the phrase '*cano bruma gelu*' comes from *Virgil*, *Geor.* 3, 442-3.

Mr. WHITE adds, as a sort of appendix, a text and translation of the Eucharisticus of *Paulinus Pellaeus*. The text is that of *Wilhelm Brandes* in the *Corpus Scriptorum Ecclesiasticorum Latinorum*, Vol. XVI—not Vol. XXVI, as is stated on p. 303. Here *hac* is printed for *hoc*, p. 314, 93, and *coepto* for *coeptos*, p. 326, 280. *Arabi muris*, p. 316, 148, is hardly '*myrrh*' of *Araby*; perhaps it is some kind of animal perfume.

WILFRED P. MUSTARD.

JOHNS HOPKINS UNIVERSITY.

The Ruin of Ancient Civilization and the Triumph of Christianity, with some consideration of conditions in the Europe of today. By GUGLIELMO FERRERO. Translated by the Hon. Lady Whitehead. New York and London: G. P. Putnam's Sons, 1921. Pp. vii + 210.

The temptation to misinterpret Rome for the sake of providing interesting parallels and object lessons for modern politics has been great during the last few years. In this book FERRERO has yielded to the temptation completely. The sermon he preaches in the last chapter of the book is briefly that the victors in the recent war must not impose on newly founded republics forms of government, however liberal, to which the people themselves are not accustomed and which they fail to understand, for the consequence is apt to be a revolt against constituted authority and presently anarchy. The text of the